

3.

THE
AUTHOR and SUBJECT
OF
HEALING
IN THE
CHURCH

Set forth in a
SERMON

Preached before the Right Honorable

The PARLIAMENT of *England*,
at St. *Margarets* Church in *Westminster*, on
Wednesday *April 25. 1660.* Being the day of
their Assembly.

By *Edward Reynolds* D. D.
and Dean of *Christ-Church, Oxon.*

L O N D O N,

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To the Right Honorable the
LORDS & COMMONS
Assembled in
PARLIAMENT.

Right Honorable,

 *Hen I was com-
manded by the
Council of State to
Preach before you
on the day of the
Parliaments Assembling, I could
not but reflect on the woful and
never-enough to be lamented con-
fusions, under which these Na-
tions*

The Epistle Dedicatory.

tions were ready to sink and
perish, till the Lord was pleased,
as it were ~~to interpose~~, to raise up
an **Honorable Instrument**, by his
Wisdom and Valor to put a stop
to the progress, and to open a
way, that you by your Counsel and
Authority, might put a period
to the Being of them. In order
whereunto, I thought it my duty,
as a Minister of the Gospel of
Peace, and a Servant to our
Great Lord, whose work it was
to heal and recover, Luke 4. 18.
Humbly to set before you the Au-
thor and the Object; and on the
Monday following, before the
Right Honorable House of
Peers, the means and method
of

The Epistle Dedicatory.

*of Gods healing a Sick Nation :
And thereupon to beseech you, so to
imitate the example of Christ, who
is the Lord that healeth us, so
to promote the fear of his Name,
and the great works of Humilia-
tion, Supplication, and Re-
formation amongst us, as that you
might comfortably plead his pro-
mise, to hear, forgive, and heal
the Land : For the Lord will
be with you while you are with
him ; and if you seek him, he will
be found of you.*

*And for this work of setting
up the fear of God, and real
conversion unto him, though god-
liness have as many enemies, as
there be Devils in Hell, or wick-
ed*

The Epistle Dedicatory.

ed men in the World ; yet profaneness is in it self so shameful, and holiness so amiable, that endeavors in this most weighty work, will, I am confident, meet with no prevalent opposition or obstruction among you. All sober men of every perswasion, howsoever otherwise divided, acknowledging the necessity, and professing their desires, that the Name of the Lord may in purity of Doctrine, and in holiness of life, be magnified amongst us.

You have made an happy entrance unto this healing work, (for certainly the great sufferings of our Princes, have had a strong

The Epistle Dedicatory.

strong causality upon our distractions, it can never be well with the Body, while it is ill with the Head,) and you have hereby blasted the projects and attempts of any, whose ambition might animate them, to awaken old, or to kindle new flames amongst us.

If together with this noble act of Justice and Loyaltie, you proceed to secure the Interest of Jesus Christ, by establishing the True Reformed Religion, an Orthodox, learned and painful Ministry, pure Worship, and the Power of godliness, suppressing and putting to shame all profane practises, whereby the wrath of the Lord may be again kindled

The Epistle Dedicatory.

kindled against us, you shall thereby greatly blast the desires of licentious and evil men; and comfort the hearts, and give evidence of the answer of God to the prayers of good men. Which that you may be enabled and assisted to do by the power of Divine grace, is the most earnest prayer of

Your Honors

May 5.

most humbly

1660.

devoted in the Lord

ED. REYNOLDS.

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Mal. 4: 2, 3.

*But unto you that fear my name, shall the Sun
of Righteousness arise with healing in his
wings; and ye shall go forth, and grow up as
calves of the stall.*

3. *And ye shall tread down the Wicked.*



Our Prophet was the last of all
the Prophets of the Old
Testament, after which they
were not to look for any o-
ther, till *Elias* the forerunner
of the Angel of the Cove-
nant (who was the great Prophet of all)
should come unto them. The Church ap-

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pears

pears in his time to have been woefully corrupted, by those sharp reprehensions of Priests and people, for corruption of worship, for violation of Covenant, for contumacy against God, for reproaching his ways, and passing an hard and false charge against his services as if they were vain and fruitless. In the midst of this Hypocritical people, the Lord had an *Holy remnant* who feared his name, and *spake often to one another*. Both these seemed to call for the *coming* of Christ, and to delight in the promise of the *Angel of the Covenant*. chap. 2: 17. 3: 1. And accordingly here is a promise of his *coming speedily*. But though desired by both, he should come with great difference to the one and the other; to the one after a terrible manner, *with refining fire and fullers sope; with fanne, and sword, with a spirit of Judgment and burning* to consume the stubble; to gather the body of that wicked people into *Jerusalem* as into an *oven* and furnace, and there with a final and absolute *paradoxa* to dissolve the judaical politie, and leave them *neither root nor branch*, no visible hope of restitution again, chap. 4: 1. which was done by the army of the Romans under *Titus*. To the other with a promise of Comfort and Reviving. chap. 3: 17. *They shall be mine, in that day when I make up my Fovels,*

Math. 3: 12.

Math. 10: 34.

Isai. 4: 4.

els, and I will spare them as a man spareth his own son that serveth him. And that so remarkable, that the reproach cast by the wicked Hypocrites upon the ways of God, *ver. 14, 15.* *Ye have said it is vain to serve God: What profit is it that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts?* And now we call the proud happy &c. should be clearly confuted, by the conspicuous difference which the Lord would make between the righteous and the wicked, *ver. 18.* the one jewels and sons to be preserved and spared, the other stubble to be burnt and dissolved; the one to be healed and restored, the other to be trodden down and despised. Concluding all with an awakening precept, that since they were not to expect any other Prophet, till *Elijah* and *Christ* should come, they should therefore remember the *Law of Moses*, and thereby fit themselves for the entertainment of their *Messiah*.

The words contain a gracious and discriminating mercy unto an holy remnant that feared Gods name, for their supportance and comfort against the terror of the foregoing threatening, that unto them the *Sun of Righteousness*, the promised *Messiah*, should arise in his *Incarnation* with healing in his wings; and when *grosse darkness* did cover the people, and they did sit even in the shadow of death,

Isai. 60. 2.
Isai. 9: 2.

Zach. 11: 5.

Isai: 9. 4. 10:
27.

not only veiled over with the *Shadows* and Ceremonies of the Law; but miserably misled by the corrupt glosses of Scribes and Pharisees, sold and devoured by their own shepherds, wofully oppressed under *Alexander, Jannæus, Hircanus, Aristobulus*, subdued by *Pompey* into the form of a Roman Province, and then sorely afflicted under the Tyranny of *Antipater and Herod*; that after such a night of darkness and distress, the promised *Messiah* should come to break the yoke and rod of their oppressor, and assert his people into Light and Liberty again. That he should come as the warm and welcom beams of the Sun, after a dead winter, or a gloomy and tempestuous night, to heal and remove all the sins and sorrows of his people.

In the words we have these particulars considerable. 1. The *discriminating grace* of God between a Remnant that feared his name, and the body of a corrupt and prophane people. 2. The *supposition* of a State of *sickness* and *soreness*, of sin and sorrow, under which even this Holy Remnant did lie; with a gracious promise of *healing* unto them. 3. The Author of this *healing*, expressed metaphorically by the name of the *Sun of Righteousness*, as before by the name of the Angel or *Messenger of the Covenant*. 4. The *means* of deriving this healing from this

this Sun of Righteousness. 1. His *rising*.
 2. His *wings* or beams, which are the *Vehi-
 cula* of all the light and vertue which flow
 eth forth from him. 5. The proper and peculi-
 ar *Subject* of this *Healing*, singled out by way
 of gracious *compellation*, unto you that fear
my name. 6. The *effects* and fruits of this
Healing, and they are three, 1. *Going forth*,
 as recovered men use to do out of their bed
 or chamber when the Sun shineth in a
 warm and beautifull day, to take the aire and
 refresh themselves. 2. *Growing up*, in sta-
 ture, in strength, *speedily*, as tatted Calves,
luxuriating in a full and pleasant pasture.
 3. *Treading down* and crushing the wicked as
Grapes in the Press, as *ashes* under their
 Feet, in a full and triumphant victory.

I shall handle the words thus distribu-
 ted after a double manner, 1. In the *spi-
 ritual*, proper, and *theological* sense of them:
 as they are a promise of Christ, and Heal-
 ing by him to an afflicted remnant of men
 that fear Gods name. 2. In an *Applicatory* and
 particular sense, as they are suitable to the
 present solemnity and occasion.

1. The *Church* of God was at this time in a
 most defaced and corrupted condition, Gods
 worship prophaned, his name blasphemed,
 his treasures robbed, his judgments que-
 stioned, his reproofs despised: yet in the midst
 of

I. Reg. 19.
18.

Sermon of
the unity of
the Church.

of all this rubbish there is a *Remnant* according to the Election of Grace. Though the Church be not alwaies visibly Glorious, yet in the most collapsed state thereof, in the worst times, it is never without visible professors who have stood up to beare witness unto persecuted Truth. The Lord had Seven thousand in *Israel* that had not bowed the knee to *Baal*. When our adversaries challenge us to shew where our Church was before *Luther*, we answer, That in the midst of the greatest darkness and superstition, there were such *fundamentall* truths of faith and repentance, and holy Life retained, as the Lord no doubt did sanctifie to the Salvation of many, who lived in the body of the *Roman* Church, and were by their very *Ignorance* preserved from the *dangerous superstitions* which the Doctors of that Church built upon that foundation, as the Renowned Bishop *Usher* hath observed. 2. There were in no age wanting Holy and zealous men who did boldly appeare against the prevailing Errors of the times, as our learned men have largely proved in their *Historico-polemical* writings, and large volumes have been written of the *Catalogues* of such witnesses in every age of the Church, who have declared against many Corruptions of the times wherein they lived. But that there hath alwaies been a *visible*

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conspicuous Glory in the maine Body of the Church, is evidently disproved by the persecutions which prevailed from time to time against it. How did the *Arian Heresie* overspread the world, when such glorious lights as *Athanasius* and *Hilary* were persecuted for professing the truth? *ingemuit totus orbis* saith *Hierom*, & *Arianum se esse miratus est*. It is not less easie for us to finde out our Religion and the professors thereof in the corrupt ages of the Church, then for them to find out theirs in the pure and primitive.

Hieron: adversus Luciferianos.

Sure we are in the worst times the Lord hath ever had a people that feared his name, whose hearts he hath by select promises and Comforts supported, against the terror of those curses which he hath denounced against the corrupt body of the people. Say to the Righteous, it shall be well with them; *Isai. 3. 10.* Bind the Testimonie, seale the Law among my Disciples, *Isai. 8. 16.* There is a remnant according to the election of grace, when the rest are blinded, *Rom. 11. 5. 7.*

Hence that usuall intermixture of Threats and Promises in the Prophets, as a president unto Preachers of the truth in all ages, who ought with such prudence and tendernes to manage this part of their Ministry, as neither to harden the wicked in their sins by undue application of mercy, nor to make sad the hearts

hearts of those whom the Lord hath not made sad, by a promiscuous denunciation of wrath, but *rightly to divide the word of truth, and to give to every one their own portion.*

2. Nor must we here pass by unobserved that *discriminating Grace* of God, whereby the *Jewels* and the *Stubble*, the Godly for *healing*, and the wicked for *burning*, are distinguished the one from the other. The Lord indeed doth most righteously dispence both *healing* to those that feare him, according to the *Grace* of his covenant; and *burning* to those that hate him, according to the *Justice* of his Law. And it is true, the *wicked* make themselves fit for the burning, for their *destruction is of themselves*, Hos. 13. 9. *Their way and their doings have procured it*, Jer. 4. 18. it is a *choice* of their owne making, *Isai.* 66. 3. But they that are *healed*, are not the Authors or originall procurers either of the *grace* whereby they fear God, or of the *mercy* whereby God heals them; God alone by his *free Grace* makes the difference between those that serve him and those that serve him not. He reveals to babes, what he hides from the wise and prudent; and that because it seems good to him *Math.* 11. 25. 26. *To you it is given, to them it is not given.* *Math.* 13. 11. *I is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,* *Rom.* 9. 16.

If I be one of that Remnant that feare Gods name, I have no reason to glory in my selfe, it is God that gives me an heart and a way to feare him, Ier. 32. 39. It is by his grace that I am what I am, 1 Cor. 15. 10. It is he that works in me to will and to do of his own good pleasure, Phil. 2. 13. It is he that makes me to differ, 1 Cor. 4. 7. *ut Totum Deo deatur, quo Hominis voluntatem bonam et preparat adjuvandum, et adjuvat preparatam*, as the incomparable Champion of the Grace of God St. Austin speaketh; That the whole work may be ascribed unto God, who both prepareth the good will of man that it may be holpen, and helpeth it being prepared.

Aug. Enchirid.
c. 32.

And againe *Certum est nos velle cum volumus sed ille facit ut velimus*. It is certain, that we will when we do will, but it is he that maketh us to will. And againe, *nos volumus, sed Deus in nobis operatur & velle, nos operamur, sed Deus in nobis operatur & operari*; we will, but God worketh in us to will; we work, but God worketh in us to work also. And againe, *Ille facit ut nos faciamus quæ præcepit, nos non facimus ut ille faciat quæ promissit*; He maketh us to do the things which he commandeth, we make not him to do the things which he promifeth. O that the wanton and proud wits of men would leave the Lord to do with his owne what it pleaseth him, (as he will certainly

Aug. de Grat.
& lib. Arb.
c. 16.
contra duas
Epist. velag.
lib. 4. c. 6. &
de dono perse-
verat. cap. 13.
de prædestinat.
Sant. c. 10

Aug. de pra-
dest. San. c. 8.

Ad Simplie.
lib. 1. qu. 2.

do notwithstanding all their passionate alterca-
tions, *Mat. 20. 15.*) and would let the difference
between him that feareth the Lord, and him
that feareth him not, be ascribed only unto
the gift of grace, without the which, no man
would feare him, which rich grace, *a nullo duro*
Corde respuitur, ideo enim datur ut cordis duritia
primitus auferatur, as the same Father
speakes, is not refused by any hard heart,
for it is therefore given that hardness of heart
may be taken away. Though man be free to
resist grace, yet he is not free to conquer it;
Gods mercy is victorious as well as his justice,
That which cometh into your mind, shall not be at
all, that ye say, we will be as the Heathen, as the
Families of the Countries, to serve wood and
stone, as I live saith the Lord God, surely
with a mighty hand, and with a stretched out
arm, and with fury poured out, will I rule over
you; Ezek. 20. 32, 33. Where the Lord
threatneth to conquer them with his mercy,
he will have mercy on whom he wil have mer-
cy, *Si Deus miseretur etiam volumus, ad eandem*
quippe misericordiam pertinet ut velimus. If
men would be but contented that God
should use his free will in giving his grace, as
well as they contend for their owne free will
to accept it; if the time which is spent in dis-
puting for free will, were spent in begging it:
or if when we beg free will of God, that we

may

may accept grace and not refuse it, we would but allow it consonant to Gods power and goodnes, to grant us our petition, and to cause us not to refuse it, (and certainly *lex supplicandi legem statuit Credendi*, as *Celestinus* speaks, we may beleieve that God will grant, what we pray for according to his will) the world would not be so continually troubled with the hot and passionate disputes in these arguments as we finde it is, certainly every humble and holy man will not onely think it his duty to praise God for that he gave him a power to convert, but that he gave him Conversion it selfe, and the very work of willing and turning unto God.

3. We may here observe the double most different effect of the Gospell of *Christ* upon proud and penitent sinners, a *savour of death* to one, of *life* to the other, 2 Cor. 2. 15. 16. *fire* to the one, *balsome* to the other; as the same *perfume* kills the *vulture*, which revives the *Dove*; the same *Red Sea* a passage to *Israel*, a grave to *Egypt*; the same *pillar light* to one, and darknes to the other; the same *sun* makes the *Garden* smell sweet, and the *Dunghill* stink.

Great therefore must our care be what affections we bring to hearing the word. It is given for life, but we may find it unto death, according to the disposition of heart we

bring with us thereunto, an honest and good Heart, a meek and quiet Spirit, a melted Soul ready to be cast into the mould of the word, is the best preparation to meet with Christ in his Gospel.

II. We see here *Healing* promised to those that fear Gods name, and thence we may certainly conclude, that the *Holiest men do want healing*. 1. As we are like unto Christ, *per primitias Spiritus*, by the first fruits of the spirit, so we are unlike unto him *per reliquias vetustatis*, by the remainders of corruption; There is not a just man that liveth and sinneth not. Though the guilt of sin be removed in our justification, and the power subdued in our sanctification, yet the sickness and remainders of it are not abolished till our dissolution. *Ista vitia gratia dei medicante curantur, primo ut reatu non teneant, deinde ut conflictu non vincant, postremo ut omni ex parte sanata, nulla omnino remaneant*, as St. Austin speaks. These Evils are cured by the Grace of God, first that they may not hold us by their guilt, next that they may not conquer us in the conflict, and lastly that being thoroughly healed, none of them may remain. And these remainders of corruption the Lord here leaveth in us to be matter of daily conflict, of deep humbling, of earnest prayer, ut sit quod petentibus largiter adjiciat quod confidentibus

Aug. de peccat.
Merit & Re-
miss. c. 8
Ecclef. 7. 20.
Jam. 3:2.

Aug. contra
Julian. Pelag.
lib. 5. c. 7.

Aug. de spir.
& lit. cap. u't.

sentibus clementer ignoscat, that he may bountifully give the things for which we pray, and graciously pardon the sins which we confess. 2. Besides our sins, we are surrounded with *Enemies*, and beset on every side with *Temptations*, and though we have a promise of *victory* over them, and *sufficiency* of grace against them, yet we have no promise of absolute immunity, that we shall be invulnerable by them. The experience of our own *Lapses*, and of the *Holiest* and *greatest* *Saints* sufficiently evidence unto us what poor and fraile Creatures we are when the Lord leaves us, to try us, as he did *Hezekiah*, 2 *Cron.* 32. 31. 3. *Sorrow* is the naturall Off-spring of sin and temptation, a sick and a wounded man cannot but feel the paine of that which weakneth him. There are not any men, more men of sorrow and acquainted with grief, then they whose eyes are most open to see, whose hearts most tender to feel the weight of sin, the terrors of God, and the Assaults of temptation. Being therefore subject to *sins*, to *wounds*, to *sorrows*, no wonder if they stand in need of *healing*.

And indeed *none* call out so importunately for *healing*, either for themselves or for the Church of God, as they that feare his name. *Fer.* 8. 22. *Psal.* 51. 8. 18. *Psal.* 38. 3-9. He that shall read the dolefull complaints of *Job*, of *Heman*,

Heman, of *Hezekiah*, and others mourning under the weight of sin and wrath; of *Jeremy*, *Daniel* and *Nehemiah* bewailing the breaches and desolations of *Sion*, will finde it one principall evidence of a Godly man, to poure out his complaint before the Lord when he is overwhelmed. *Psal.* 102. 1. no desires so strong in them as to have their eyes opened, their hearts purged, their sin removed, their peace enlarged, the truth of God vindicated, his worship restored, his ordinances preserved, his presence continued in the midst of his people. Promises of healing in God, do awaken prayers for healing in them. *Isai.* 19. 22. *Jer.* 31. 8, 9, 10. 33. 6. *Hos.* 6. 1. *Isai.* 57. 15.

Luk. 4. 18.
Act. 4. 30.
Isai. 30. 26.

III. The Author of this healing is here the *Sun of Righteousness*, who came purposely, to binde up the broken hearted, to appoint to them that mourn, beauty for ashes &c. *Isai.* 61: 1, 2, 3. Concerning him let us consider 1. The reason of his Appellation, 2. The manner of his healing. For the Appellation, he was called by *Balaam*, a *Star*, one that was to have dominion, *Num.* 24. 17, 19. A great *Light*. *Isai.* 9. 2. Ανατολη, the day Spring or Sun rising, *Luke* 1. 78. A *Bright Star* of the morning, *Rev.* 22. 16. an everlasting light that never goes down, *Isai.* 60: 20. That takes away all night, *Rev.* 22. 5.

The

The Apostle tells us, that by *Christ* the *Worlds* were made, *Heb.* 1. 2. The old *visible world*, wherein is the natural Sun; and a *New heaven* and earth wherein dwelleth *Righteousness*, *2 Pet.* 3. 13. unto which belongeth this *Son of Righteousness*. And therefore the time of the Gospel, is called a *day of Grace and Salvation*, *2 Cor.* 6. 2. *Rom.* 13: 12, 13. And Believers children of the *light and of the day*, *1 Thes.* 5: 5. Wherein darkness of Error and Ignorance is dispelled, and glorious things, which had been hidden from ages and generations manifested unto the World.

Christ is the *Light of the World to come* (as the Evangelical Church seemeth to be called, *Heb.* 2: 5.) That *Light*, *John* 1. 8. 3: 19. An *heavenly Light*, so Evangelical Doctrines are called *πνευματικά*, Heavenly things, *John* 3: 12, 31. *Heb.* 9: 23.

A *full Light*, *John* 1: 14. In him did all fulness dwell, *Col.* 1: 19. An *Indeficient light* which endures for ever, as a faithful *Witness* in Heaven, *Psal.* 89: 36. *Isai.* 60: 19. A *primitive Independent Light*, which deriveth not his righteousness from any other fountain, he *sanctified himself* by his own spirit, *John* 17, 19. A *diffusive light* which sheddeth it self on every other Vessel of Light; of his *fulness we all receive*. He *filleth all in all*,
John

John 1: 16. Eph. 1: 23. A moving Light, which goes through all the Earth, to the ends of the world, Psal. 19: 3-6. He came and preached peace to those afar off, and to them that were nigh Eph. 2: 17. An Operative, influential, and benigne Light, which cometh with Life, as well as with Lustre, and therefore it is called the womb of the morning, Psal. 110: 3. reviving, restoring, ripening the fruits of the Earth. Psal. 36: 9.

The means and manner of his Healing is by his *Arising* unto us. There is a Sun extant at midnight, as well as at noon, but he comforts not us but by his rising. Now this rising noteth,

1. His *Incarnation*, the word which is translated *Ανατολή*, *Oriens*, the day-spring or sun-rising, *Luke 1: 78.* is in the original *παρά* a *Branch*, *Zach 3: 8.* And as here a *Sun* of righteousness, so elsewhere a *Branch* of Righteousness, *Jer. 23. 5. 33: 15.* A *sun* of Righteousness, so he is the Lord from Heaven, the Lord of David: a *Branch* of Righteousness, so he is the son and the Off-spring of David. This is our comfort, that he is as well *Germen*, springing out of the Earth, as *Oriens* looking down from Heaven, *Psal. 85: 11.*

2. His *manifestation* in spirit and power, by the Gospel to the consciences of his people.

ple, by the beauties of his Grace and Holiness, illighening the mind, inclining the will, healing the affections, converting the conscience, discovering to the Soul the deep things of God, which is called the *rising of the Day-Star in the heart*. 2 Pet. 1. 19.

3. His rousing men out of ignorance and security, unto the busineses of an holy life, for the sun riseth that men may go forth to their labours, Psal. 104. 22, 23. *The light saith, awake thou that sleepest*, Eph. 5. 14. Rom. 13. 11.

4. His Heavenly conduct and direction, shewing us the way wherein we should walk, and leading us therein, discovering Enemies and temptations behinde us, precipices, gulfs, snares, and pits before us, Luk. 1. 79. whereas he who walketh in darknes, knoweth not whither he goeth, Joh. 12. 35.

Psal. 143: 8.
Psal. 5. 8.
Isai. 30: 21.

The Sun of Righteousness thus rising doth heale us by his *light*, and by his *influence*. 1. By the *light* of his Heavenly Doctrine whereby he *convinceth of sin*, and so discovereth our disease: and then of *Righteousnes* in him to pardon our sin, and of *Judgment* to rescue us out of the dominion and power of Satan. 2 By the *Influence* of his blessed *Spirit* efficaciously enforcing the word, and educating that vertue out of it, by which it restoreth health and beauty to the

John 16. 8-11.

D

Soul:

Soul, This is called the revealing of the arm of the Lord, *Isa. 53. 1.* and the hand of the Lord being with the word. *Act. 11. 23.*

4. But Christ is in Heaven, and we in Earth, how shall we bring these together, that the Medicine may be applied to the disease. *Omne agens agit per Contactum*, and this must be either *Immediatione suppositi* or *Immediatione virtutis*, as Philosophers speak. And we have both here, his person being Divine is Immense & omnipresent. He filleth All in All. His vertue is further conveyed unto us by his Wings, the Beams of this sun of Righteousnes, most swiftly and suddenly flying with his truth and grace into the Soul. And these Wings are;

1. His word and ordinances in which Christ is present with his Church, *Math. 18. 20.* and presented to it. *Gal. 3. 1.* The holy Doctrines of the Gospell, and duties of worship, (are if I may so speak) the Drugs and Materials, the Balme of Gilead, whereby spirituall diseases, finn and sorrow are cured. As we find usually in the Gospell, he doth but speak the word and diseases were gon. His cures were Commands. His ordinances are the Leavs of the Tree of Life, which are for healing of Nations. *Rev. 22. 2.*

2. Any Illustrious providence sent downe to it were from Heaven, when he doth terrible things

Eph. 1. 23.

Psal. 139. 9.

Math. 8. 8, 9.

Isai. 64. 3.

Healing in the Church.

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things which we looked not for. Thus he healed the tears of *Israel* by opening a way in the *Red Sea*, and their murmurings in the wilderness by giving them *Waters out of the Rock*. Thus he strengthened the faith of *Constantine* newly converted by the signe of the name of *Christ* in Heaven, with this inscription, *in hoc vinces*. Wonderfull providences which bring any healing to discomposed and dilacerated Nations, are as so many beames of the *Sun of righteousness*, who as Lord of all Creatures orders them all for his Churches good. The *Wheels* in *Ezekiels* Vision of living Creatures, whereby I understand the various and perplexed revolutions of all affairs in the World, were full of *Eyes*, noting the guidance of Divine wisdom ordering them all to the welfare of his Church and People.

Euseb. de vita
Constantini,
lib. 1. c. 22, 25.
Raynolds Con-
ference with
Harr. cap 8
divis. 4. pag.
503.

Ezek. 1. 16, 18.

3. Any speciall servants and officers of his whom he commissionateth and sendeth forth for the good of his people, whether the *Angels of Heaven*, as we read of an healing Angel, *Joh. 5.* 4. Or the *Angels of the Church* to whom belongeth the dispensation of wholesome and healing Doctrines, *1 Tim. 6.* 3. *Tit. 2. 1.* To open the eyes, and to turne them from darknes to light, *Act. 26. 18.* Or any other renowned instruments and messengers of help and comfort to an afflicted people. These are, if I may pursue the *Meta-*

D 2

phor.

*Struckim do
constr. l. 1.
cap. 23.*

*Tertul: de pre-
scriptionibus.
John 16: 15.
Rom. 5: 5.
Cant. 4: 16.*

phar, the Apothecaries, to weigh out, mix and temper and prepare the drugs according to the direction of Christ, which the Apostle expresseth by the word *ὀρθομενῶν*, *Rightly to divide the word*, 2 Tim. 2: 15. And our Saviour by *δίδοναι σιτομέτρους*. *To give the due portion of meat*, Luke 12. 41. which some would have to allude unto the custom of measuring out daily or monthly unto Servants their allowances of diet.

4. His own *holy Spirit*, who in *Tertullians* expression is *vicarius Christi*, as the beam is of the Sun, who taketh from Christ, and sheweth unto us; making report to the Souls of beleivers of the favor of Christ unto them, *shedding abroad* his love into their hearts, *blowing* upon his Garden, that the spices thereof may flow forth, as a *Witness*, a Seal, an Earnest, a Seed, bringing Christ and all his healing graces and comforts unto the Souls of his Servants, in their sins and sorrows to revive them.

5. Here is the Subject of this healing; where observe. 1. The gracious and special *compellation*, the Lord speaks *by name* to his sick and sorrowfull servants, with a peculiar favour as to his own sheep, *John* 10: 3. keeps a *matricula* and publick Register wherein their names are enroled, *Mal.* 3: 16. *Psal.* 87: 4-6. They are *engraven* on the brest

breast of our High Priest, *Exod. 28: 9.* He takes exact notice of their wants, their complaints, their tears, their desires, and shines in with particular comfort and healing upon them; so to *Mary, John 20: 16.* So to the *Woman of Syrophanicia, O woman great is thy Faith, be it unto thee as thou wilt, Mar. 15: 28.* So to *Peter, go tell his Disciples and Peter, poor mourning Peter, comfort him by name, Mark 16: 7.*

3. The immediate preparation and proper disposition unto healing, to fear Gods name. There is a double vertue of Christ towards men.

1. A *Quickning* vertue, and the Subjects of this vertue are those who are dead in Trespasses and Sins, *Eph. 2. 1, 5.*

2. An *healing* vertue towards those who though they be alive, are yet in a weak, wounded, languishing condition, looking out after help and recovery. No such way for a sick and wounded nation to be healed as to fear Gods name, see *Solomons Prayer* to this purpose, *1 Reg. 8. 33-39.* and the Lords gracious answer unto that payer, *2 Chron 7. 13, 14.* *If my people that are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heale their Land. They are his people,*

Rom. 7. 23.

2 Cor. 12. 7, 8.

2 Chro. 20. 12.

Levit. 26. 41.

Micah 7. 9.

people, his Sons, his Jewels, they call upon him, mourn towards him, turn to him, seek his face, they sink under the burden of corruptions, they cry out under the buffets of Satan, under the ravishments of temptation, they pine away under the Judgments of God, they know not what to do but to look up unto him: How can the bowels of an heavenly Father but yearne over a sick, a mourning, a weeping, a praying, a returning child. See Ephraim bemoaning himself, turning, repenting, smiteing upon his Thigh, and the Lord presently relenting over him, and resolving to have mercy upon him, *Ier. 31. 18, 19, 20. Is Ephraim my dear Son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; My bowels are troubled for him, I will surely have mercy upon him saith the Lord.* It is not murmuring and repineing in our afflictions, biting the stone which hath hurt us, breaking out into complaints and revengeful animosities against one another, fretting our selves, cursing our King and our God, as the Prophet speaks, *Isai. 8. 21. Gnawing our Tongues,* and refuseing to repent, *Rev. 16: 9-11.* that is the way to healing. To be humbled, to accept of the punishment of our sins, to bear the indignation of the Lord, to seek his face, to fear his name, to convert unto him, this only is the way to healing, *Isai. 6: 10.*

6. We

6. We should here proceed to consider the effects and consequences of this healing, which I must only name, and no more.

1. *Going forth*, Leaping, Exulting, prepared with joy and vigour, with courage and enlargement of Heart, unto duty and service, as John, Christs forerunner is said to *make ready a people prepared for the Lord*, Luk. 1: 17. It noteth that *Spiritual Joy and Peace*, which is the strength of Gods Servants in duty, when he shines with Light and Healing upon them. *Healing and Holiness* is a *foundation of Joy*, Psal. 33: 1. 2 Cor. 1: 12. and Joy back again a *principle* and preparation *unto Holiness*, *The joy of the Lord is our strength*, Nehem. 8: 13. The Servants of the Lord, the *trees of righteousness*, are ever so much the fuller of fruit, as they are of comfort, the more the *Sun* of Righteousness with his Light and influence doth *shine* upon them, the more they abound in duty and service.

2. *Growing up*, in light, in stature, in strength, in knowledge, in grace, to more and more perfection, the *most healthy* are the *most thriving* christians. As many times when persons are recovered out of a fit of sickness they visibly shoot up, and grow more in a few months then in some years before. So is it with Gods servants, when they have been delivered from any sore Temptation, like

Antons

Antans they gain by their falls, when they are no more Children, when they cease to be weake, then they grow. *Eph. 4. 14. 15.*

3. *Victory and security* against their proudest Enemies, whom the God of peace will tread down under the feet of his servants, as *Josua* made his Captains to tread on the necks of the Kings of Canaan, *Luk. 10. 19. Rom. 16. 20. Jos. 10. 24.* Even for the bruized Reed, and for the smoking Flax will the Lord bring forth judgment unto victory. *Matth. 12. 20.*

Now from these many Metaphors setting forth Christ unto us, by whose light our blindnes is cured, by whose righteousness our guilt is covered, by whose wings our corruptions are healed, and we enabled to go forth with Joy, to grow up in duty, to tread downe our Enemies, we learn,

1. The freeness of his grace, nothing on Earth can deserve the shining of the Sun, nothing in us can deserve the grace of Christ, it shines most freely, without preceding merit, without consequent retribution, who hath first given to him, and it shall be recompenced to him again, *Rom. 11. 35.*

2. The fulness of his Grace, he is a Sun. If we want wisdom there are Treasures in him, *Col. 2. 3.* If Spirit, it is without measure in him, *Joh. 3. 34.* If any spirituall

Grace

Grace or Gift, there is unsearchable riches, an inexhausted Fountain in him, *Ephes. 3. 8. Col. 1. 19. Zach. 13. 1.* And he hath it all as a *Magazin*, and *Officer* for the supply of his servants.

3. The communion and dependance of the Church upon this his fulness: our light, our righteousness, our grace, our comfort, come from the influence, and depend upon the presence of Christ with us. The House doth not receive a stock of light to stay in it, though the Sun were gone, but hath it by immediate dependance on the light of the Sun: So every measure of Grace in us dependeth in *esse & operari* upon the influence, concurse, and presence of Christ by his Spirit with us. Every good work of ours hath its beginning, continuance, and consummation in him. *Non mihi sufficit quod semel donavit, nisi semper donaverit*, saith *Ferome*. He that begins, perfects, *Phil. 1. 6.* gives will and work, *Phil. 2. 13.* Heart and way, *Fere. 32. 39.* is the Author and the Finisher, *Heb. 12. 2.* Without him we can do nothing, in all things we must grow up in him, *Joh. 15. 5. Ephes. 4. 15.* From him is all our fruit found, *Hos. 14. 8.* We must pray with David, Take not away thine holy Spirit from me, *Psal. 51. 11.* We must take heed least by our quenching or grieving of him, we provoke him to withdraw himself.

Hierom. ad Cresiphontem adversus Pelagianos.

E

4. The

4. The conjunction between the *Righteousness* of *Christ* and his *healing*; where he receives into grace, he takes away iniquity, and healeth backsliding, *Hos.* 14. 2, 4. He came not onely to pardon sin, but to destroy it, *1 John* 3. 8. His *Mercy* is never without his *Grace*, his *Offices* go together, his *Sacrifice* and his *Scepter* cannot be divided. This is one of the greatest comforts that a believer hath, that at length *his lusts shall be consumed*. Even Heaven it self would not be a place of glory, if a man were to carry his sin along with him thither.

I have thus done with the General and Theological Tractation of the words: I now proceed very briefly unto such an Application of them, as may come closer, and be more seasonable and suteable to this Honorable Solemnitie.

Luke 10. 30.

That this great Council and Colledge of *Physitians* hath a dangerously sick Patient to look attter, *Three Nations*, and the *Church of God* in them, like the man between *Jerusalem* and *Fericho*, wounded and half dead, we have had these many years the best, or rather worst assurance that may be, by feeling the sickness; so that there need be no further proof of it. We have seen and felt with sorrow and amazement, the honor

the Parliaments of England shamefully assaulted, Princes bleeding out their Souls, *sojourning in Mesekh, and in the Tents of Kedar*; Peers and Patriots secluded from their Honorable and Rightful Trust; the great Council of the Nation sesquidimiated; a learned and faithful Ministry reproached, ready to be sacrificed, brought to the brow of the precipice; Ordinances decried, Errors, and Heresies cumulated, the Publick worship of God interrupted, the Assemblies of his people on his own day, profanely affronted by *Mechanicks*, working their ordinary works in our Churches and Pulpits: We have seen and felt our Laws and our Foundations threatned, our Ships broken, our Trade obstructed, our Treasures exhausted, our Merchants discouraged, our Religion crumbled, our Church-Congregations shamed and defiled with the impure and obscene intrusion of naked persons, cloathed with nothing but dung and impudence. We have heard of families raised upon the ruines of others, and of families ruined by perjurious criminalions. Indeed, we have seen and heard of more evils and confusions, then the hour of a Sermon, or the length of an History can well enumerate. If sins, if sorrows, if shame, if fear, if dangers, if frenzies, if quakings, if convulsions, if breach upon breach, if

Psal. 120. 5.

Ezek. 43. 8.

change upon change, if divided mindes, if dis-joynted hearts, if inconsistent interests, if incoherent designs, if vicissitudes of Government as mutable as the courses of the Moon, if Altar against Altar, Doctrine against Doctrine, Worship against Worship, Post by post, threshold by threshold, be symptoms of a sick body; certainly this great Colledge of *Physicians* hath a very sick patient to look after.

Nay, which is much to be bewailed, even they who fear the name of the Lord on every hand, of every perswasion, if they will impartially review their own ways, will finde that by their mutual jealousies, breaches, disaffections, distances, animosities, *affectations* of preheminance and domination, *pursuance* of interests, preserving of stations and new raised estates; and many other the like miscarriages have contributed a great share to the sicknesses and sorrows of the *common body*, and caused the name of God, and the honor of Religion to be evil spoken of.

Jer. 14. 19.

Your proper work, *Right Honorable Patriots*, is to be *Healers* (so *Rulers* are called, *Isai. 3. 7.*) *Healers* to these three Nations. *We have looked long for peace, and there came no good; and for the time of healing, and behold trouble.* If the Lord have reserved you for such a time, for such a work as this, to be

be eyes to the blinde, feet to the lame, Fathers to the poor, as one that comforteth the Mourners, as Job speaks, the ear that hears you shall bless you, the eye that sees you, shall bear witness to you. It shall be written for the generation to come, and the people which shall be created, shall praise the Lord for you. The Lord shall make you the head, and not the tail, you shall be above onely, and not beneath, Dent. 28. 13. It is a weightie enterprife; the cure difficult, the disease complicate, great skill and wisdom, great Love and Caution, great Patience and tenderness is required unto it. There may be danger of miscarriage by clashing of Councils, by partialitie of Interests, by mis-judging of Cases, by the acrimonie of Purgatives, by the height of Cordials, by inequality and disproportionate Applications, by minding the parts asunder, as divided from the whole.

Job. 29. 15, 16.
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Psal. 102. 18.

O come with none but healing Resolutions, with none but closing and uniting affections; let one Heart, one Soul, one End, one Spirit, animate your whole Body. If this precious ointment of unity and peace be first upon you it will fall down to the skirts of the Nation. The Patients will not fall out, if the Physicians be agreed.

Think with your selves, that you hear the life and being, the ancient honor and renown of

of these Nations, call aloud unto you for *Healing*. England sometimes a terror to her proudest enemies, a *ballance* to all the Interests of *Christendom*, now a supplicant to her own Children to keep her alive.

Think that you hear the concurrent cry of the *Protestant Churches*, which are greatly concerned in our *Weal*, or *wo*, (the *Protestant Religion*, being the *Interest of England*, as the Duke of *Rhoan* hath gravely observed) calling upon you to *heal* us, that they may be whole.

Think that you hear the importunities of all the people of the Land, and all orders therein call unto you for *Healing*. *Princes* and *Peers* long dethroned and eclipsed in their honor and splendor. *Citizens* long decayed in their trade and commerce. *Countrey-men* long exhausted with heavy expences upon narrow estates. *Ministers* long discouraged by swarms of dangerous and corrupt opinions, by that abundance of *Atheism*, *Scepticism*, *Neutrality*, *Indifferencie*, *Profaneness*, *Contempt of Ordinances*, which the looseness of these times, like an opened sluice, or a breach in a bank, hath let in as a deluge upon the Church of God amongst us.

Think that you hear your own families, your wives, your children, *Et natos natorum*, & qui nascuntur ab illis, the generations yet unborn calling

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calling unto you to lay up *Healing* for them, and like the man of *Macedonia* to the Apostle, saying, *Come and help us.*

Acts 16. 9.

And if you will give me leave to tell you where you must begin; you must begin at this *Sun of Righteousness*; you must be *wings, beams, Angels, Emanations* from him, if you will bring *help and healing* to his people. From him all your *Wisdom and Counsel*, all your *Love and Zeal*, all your *Fidelity and Sufficiency* is derived. *We are not sufficient of our selves to think anything as of our selves; but our sufficiency is of God*, who alone makes able *Counsellors* in the State, as well as *Ministers* in the Church.

And as he is the *Father* of all your *Light and Counsel*; so by *his blessing alone*, they operate. Without him you can do nothing: As man liveth not by Bread alone, so he recovereth not by Physick alone, but by every word which proceedeth out of the mouth of God. He is the Lord that healeth us, *Exod. 15. 26.* He that gave his *Disciples* power to cure diseases, *Luke 9. 1.* must do the same for you, if you be our *healers*: And therefore you must begin at him, and say as the Prophet did, *Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for thou art my praise, Jer. 17. 14.*

And as you have his *sufficiency* to enable you,

you, and his blessing to give success unto you, so you have him as a great Exemplar to lead and teach you, whom you may imitate in this great work; for he went about teaching and healing, *Matth. 4. 23.* And he healed,

1. *Freely*, and so he commanded his Disciples to heal, *Matth. 10. 8.* He did not enrich himself by any of his cures and miracles; by how much the less of reward, by so much the more of honor, for a free cure: Not but that it is worthie the bountie of a Parliament to acknowledge great and noble services, with proportionable returns of favor; but the less internal and domestical those returns are, they will appear the more noble. *Tu civem patremque geras tu consule cunctis: Non tibi, nec tua te moveant, sed publica damus.* Claudian.

2. *Bountifully*, he was at cost and charges to heal others, *his blood was our balsome*; he was content to be smitten, that we might be healed, *Isai. 53. 5.* He looked not on his own things, but on the things of others, *Phil. 2. 4. 5.* He gave his life for his sheep, *John 10. 11.* A good man is willing to spend and to be spent, for the good of those unto whose service he is devoted, *2 Cor. 12. 15.* *Nec sibi, sed totius genitum, se credere mundo.* It is recorded for the honor of *Nehemiah*, that though former Governors had been chargable to the people,

yet

yet he and his brethren did not eat the bread of the Governor, Nehem. 5. 14, 15. and of Hester that she would venture perishing for the service of her people, Esther 4: 16.

3. *Universally*, without expectation, he healed all that came to him for healing, Matth. 12. 25. Luke 4. 40. & 6. 19. He is an ill Physician that will cure his patient of a sore Finger, and use no means against his Fever or Consumption, for an aking heart, or a bruised head. We may say of England, as the Prophet of his people, Isai. 1. 5, 6. That our sickness is from head to foot; some parts sick with sorrow and sufferings, others sick with sin and wickedness: Let your endeavours of cure be impartial. Any one part unhealed will create pain and danger to the whole: And as you may not neglect any integral, so let your principal care be for the vital and Architectonical parts, to reduce them unto health and safety. But let your providence extend to all; the least and lowest Member hath a right in the common Soul, in the good of the whole. Render to all their dues, tribute, custom, fear, honor, are due to some; love, libertie, proprietie, safetie, protection, peace, are due to others. Ballance all interests with so equal and righteous a voice, that Rulers may govern a free people, and the people obey Illustrious and Noble

Rom. 13.7.

F
Governors,

Col. 3. 15.
Eph. 4. 15, 16.

Tacit. Hist.

Governors; that the people may be comforted by the Justice and Clemency of their Princes, and Princes honored by the loyalty and obedience of their people: That Love may be the Soul of the Body Politick, the Bond, the Foyn, the Sinew that holds together all the Members in the Unitie, and for the good of the whole.

4. Meekly, humbly, compassionately, there is a fained meekness as that of Absalom and Otho; *omnia serviliter pro Imperio*, but Christ was meek and lowly in heart, Math. 11. 29. We read of the gentleness of Christ, 2 Cor. 10. 1. So Christ taught men, as they were able to hear, Mark 4. 33. So he healed them, took the Lambs into his bosome, and gently lead the rest, Isai. 40. 11. Consider our mould, Psal. 103. 14. Will not break a bruised reed, Math. 12. 20. Stays with a poor blinde begger in the way, Mark 10. 49. And thus here requireth us to heale and restore disjointed Members with a spirit of meekness, Gal. 6. 1. Phil. 4. 5. Shew all possible tenderness and indulgence towards the infirmities, especially the consciences of men, be humble and sober, of quiet and peaceable Spirits, the strong are taught to bear the infirmities of the weak, Rom. 15. 1. Be careful to secure and settle the Fundamentals, the Principles and Essentials of Doctrine, Works

and Dutie, that you may be sure of sound and Orthodox Ministers, to go in and cut before the flock; and if in smaller and more problematical things, men cannot be all of one minde, (as we never shall have perfection of Judgment till we come to Heaven) Let not the strong despise the weak, nor the weak judge the strong: Whom God receives into his favor, let not us shut out of ours, Rom. 14. 3.

5. Perfectly, As many as touched him in order unto healing, were perfectly cured, Matth. 14. 36. Endeavor as much as is possible, such a total obliuion and obliteration of our sad diuisions, and the distempers arisen there-from, that no dregs of the disease, no scars of the wound may remain; but that all the Members may coalesce into a perfect Unitie and fraternitie again.

And as this must be your first care to begin at the Sun of Righteousness, and to imitate him; so you must be careful of the Two wings which are the Vehicula of Healing, be sure that the Wings of the Sun of Righteousness do carry him into all places of the Land.

1. The Wing of Light, sound Doctrine, pure Ordinances. The more the people agree in diuine truths, the more they will be disposed for moral and for civil unity. Religion

Lactant. Instit.
lib. 4. cap. 28.
Hieron. in A-
mos 9.

is a cementing thing, *Lactantius* and *Ferome* derive it a *Religando*. *Quod ea quasi in fascem vincti sumus*. Discourage and discourage, dangerous and false doctrines, bear up, speak comfortably to an able, Orthodox, Faithful and Learned Ministrie; procure brotherly reconciliation amongst men of sober mindes, but different judgments: The breaches I hope are not so wide, but that if animosities and prejudices were removed, they might by amicable and fraternal debates be closed up again.

2. The *Wing of Righteousness*, able, faithful, *Religious Judges* and *Magistrates*, whole, some, healing, and *Righteous Laws*, are the *Rebucula* of *Justice*, by the sanctitie and prudence of these, your healing will shed it self abroad into all parts of the Land.

In one word, *Go forth*; have your eyes in every place, *ωσταν βρωδων οφθαλμοι* *επι τοια ωτα*: Let the *Wheels* of your *Providence* have eyes on them. *Grow up* into splendor and perfection, and restore the collapsed honor of this august Council in all the parts of it: *Tread down wickedness*, make stronger Laws then ever against impietie and profaneness, against iniquity and unrighteousness. *Keep Christ* and his presence; keep godliness and the fear of his Name in the midst of the Land: Endeavor not a meere formal

Isaiah 60.
Isaiah 60.

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formal and superficial, but a substantial and spiritual Reformation, and then assuredly the Lord will honor you, and make you his Instruments of performing this gracious promise, *Unto you that fear my Name, shall the Son of Righteousness arise with healing in his Wings; and these wings shall carry your names and memories with splendor and renown unto all succeeding ages. For they that honor him, the Lord will honor.*

1 Sam. 2. 30.

F I N I S.
